1:Beaglehole and Beaglehole E-5 (1934-5) 1938 Pukapukans

any method of removing disease objects by opening up the body. Nothing is known of amputation surgery, nor is there special treatment for shattered or gangrenous bone.

In the case of suppurating flesh, boils, or ulcers, the infected part is opened with a lance (*pao*) of shark tooth, and the blood and pus allowed to drain off. To remove the bad blood in filarial swellings, the skin is pierced and the liquid drained off into a coconut shell. The same limb is lanced on successive occasions until the swelling subsides. Today a nail or a piece of glass is considered more efficient than a shark tooth. In lancing ulcers or boils (*kiko papala*) no attempt is made to keep the incision open so as to drain off the pus (*pe*). The hole closes naturally and is reopened after a few days. Nothing is known of trephining, nor is there ever intentional opening of vein or artery for bloodletting. Cautery was unknown. In effect, Pukapukan surgery is extremely undeveloped as compared with another western Polynesian community such as Vaitupu (19, pp. 236-246).

The Pukapukans had little knowledge of dental surgery. They practiced extracting only when a tooth was loose enough to be removed easily with the hand. Toothache (*tinga te nio*) is common today; a favorite remedy is the application of salt or the insertion of a piece of plug tobacco in the cavity. Formerly, the mouth was rinsed out with salt water at frequent intervals, or the cavity filled with a piece of coconut fiber soaked in salt water. Two other remedies are: pound up the leaf buds of the *puka* tree and add to them fresh water or drinking nut liquid; soak a piece of coconut stipule (*kaka*) in the liquid, and pack the material round the affected tooth and gum. Alternately, pound up a segment of the stalk of the banana tree and then tease out the fibers to make a flat surface, apply this to the tooth and gum. Foreign particles stuck between the teeth are picked out with a section of coconut leaflet midrib (*yukiyuki na nio ki te tuaniu*).

For earache, the meatus is explored with a bird quill or a chicken feather (*yokayoka ki te wulu manu*) in an effort to dislodge excessive wax. Specks in the eye (*mata pepe*) are removed by a second person who turns down the lid and blows into the eye. If a cramped foot falls asleep or is affected by pins and needles (*vae matakelekelea*) small stones are inserted between each toe and left there until relief is obtained. Cramps in the hand or arm are relieved by cracking and snapping the knuckles of the fingers (*wakiuaki na mangamanga lima*).

The following texts are records of the powers of two men who combined the offices of medicine men, priests, and seers, and who appear to have been particularly skillful in the treatment of some of the disorders just mentioned:

1. Tamau was a Muliwutu man. He was a seer, a man with special powers. These were the things he saw: medium-sized fish; when he clapped his hands, the Land was filled with the medium-sized fish. He clapped his hands, saw all the properties of the

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gloom. These were their properties, talo, sickness causing knots, malos, trees, flowers.

Tauam was a priest of Te Langaga. When he came from Wale to Motu Ko, he looked, there the *longa* fish lay, they were cooked. He took them, ate them. The *toiga*, the *nete*, the *manini*—all the fish had been cooked, they were grilled by his god. That was his power of his magic.

This was another: the treating of sickness. If it was a broken arm, he tapped it with his hand, it was all right. If a broken leg, he touched it with the hand, well. If an injured eye, he touched it, well. If an aching stomach, he hit it, well. There was no medicine which he prepared for drinking. It was only his hand. That is all.

2. Walieu. Walieu was a man of Loto. Ngaliyeyeu was his god. His magic power was fire. He did not extinguish the fire. It simply burned thus. If the fire went out, his power was lost. The sick people would gather at his house. He would pray to his god. Indeed all the sick people became well. These were the various illnesses. The person obsessed by a spirit would be cured. The person with the very bad illness (swollen parts) would be well. The person whose sickness was shortness of breath would be cured. All the sicknesses absolutely would be cured. Similarly with the small fish, the *malouila*, the *ere*, the *muti hava*, the *uo*, the *kalema*, the *atule:* when he clapped, the small fish rushed to him. There: that was his magic. That is all.

Certain afflictions are treated by the application of embrocations or by internal medicines. The use of medicines is always accompanied by a tapu against the eating of fish until the sickness is completely cured. The tapu applies whether the disease treated is consumption or filaria. No rationalization could be given to account for the incompatibility of fish diet with medicines, but the rule is always rigidly enforced. To yield to a temptation to eat fish during convalescence is to cause a relapse.

No record remains of old-time postures or practices in the drinking of medicines. It is possible that formerly special rules governed the collecting of herbs for medicinal purposes, but this is only a vague memory today.

The following remedies for various illnesses used by Pau are probably generally followed by other practitioners, but each medical man today has his own trade secrets which he jealously guards:

Boils and inflammations. Scrape the bark off the roots of the *taumakomako* plant. Mix the bark with grated dried coconut; then stir in a little coconut liquid. Apply the medicine as a poultice (cuvuu) to the inflammation, cover with leaves and allow to remain thus overnight. In the morning, the boil will have come to a head. Tear off the top of the boil with the fingers and drain off the pus. Dress the sore with juice squeezed from the pounded stalk or leaves of the *taumakomako* plant and cover with leaves to protect from cold and insects.

Constipation. Express the oil from the grated, dried coconut, add an equal amount of heated drinking-nut liquid, and allow the patient to drink about one-half pint of this at a time. If necessary, follow up with another purgative composed of grated drinking nut flesh mixed with equal amounts of *lolo* cream. Amount of any medicine was judged by the eye. A coconut shell served as container. The enema was not used.

Consumption (*maki tutule*, wasting-away sickness). Express the oil from grated dried coconut and mix with an equal amount of heated drinking-nut liquid. Let the patient drink about one-half pint of this medicine which acts as a violent purgative. Follow up with a second medicine: grate the edible husk from the top of any coconut, add water, and squeeze out the liquid from the flesh. Let the patient drink two or three swallows of this liquid twice each day. Diet is especially important in cases of consump-